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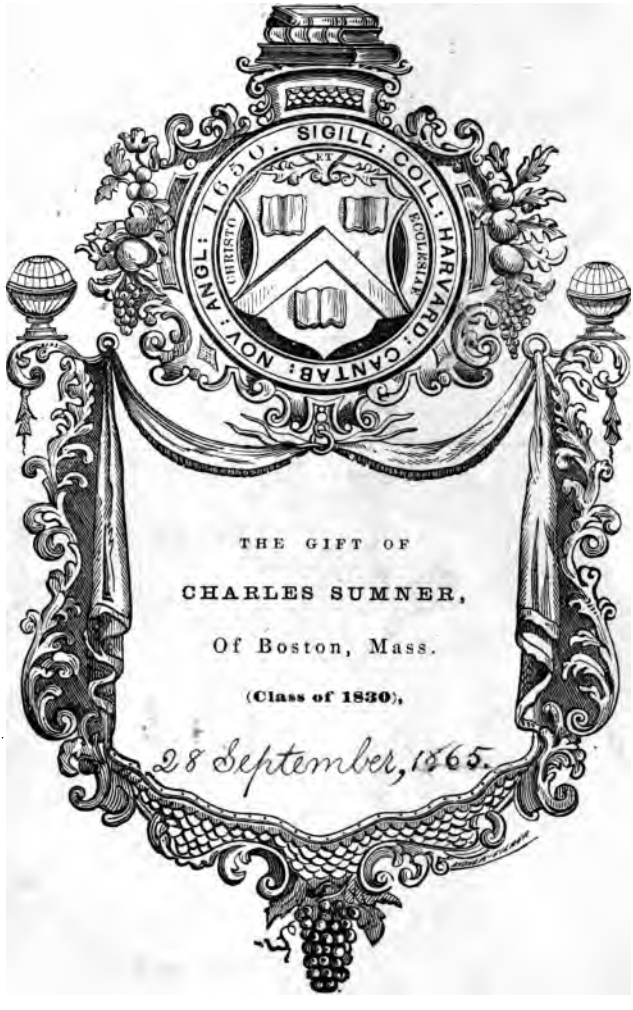

THE GIFT OF

CHARLES SUMNER,

Of Boston, Mass.

(Class of 1830),

28 September, 1865.

George Sumner Esq.
with Mr. Murray's
Compliments

SECOND EDITION.

(The Profits of this Work, both in England and America, will be applied in aid of the London Printers' Pension Society.)

A LECTURE

ON THE

LIFE OF DR. FRANKLIN,

BY

THE REV. HUGH M'NEILE, A.M.

AS DELIVERED BY HIM

AT THE LIVERPOOL ROYAL AMPHITHEATRE,

ON WEDNESDAY EVENING, 17TH NOV. 1841.

CONTAINING ALSO A PREFATORY

NOTE TO THE READER,

BY JOHN B. MURRAY, ESQ. OF NEW YORK.

WITH A FAC-SIMILE OF

DR. FRANKLIN'S LETTER TO THE REV. GEORGE WHITEFIELD,

From the Original Manuscript, in the possession of the Rev. Dr. Raffles.

ALSO ILLUSTRATED WITH

AN ENGRAVING OF THE PRESS AT WHICH FRANKLIN WORKED,

WHEN A JOURNEYMAN IN LONDON,

PRINTED, ON A DETACHED PAGE, AT THAT IDENTICAL PRESS.

LONDON:

W. E. PAINTER, 342, STRAND.

HENDERSON GREENE, NEW YORK: CAREY AND HART, PHILADELPHIA: MUNROE AND CO. BOSTON.

1842.

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THIRD THOUSAND.

THE PROFITS OF THIS WORK, BOTH IN ENGLAND AND AMERICA, WILL BE APPLIED IN AID OF THE LONDON PRINTERS' PENSION SOCIETY.]

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1842.

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1865. Jul. 28.
Gift of
Hon. Thos. Lawson
N. S. N. S.

MITCHELL, HEATON, & MITCHELL, PRINTERS, DUKE STREET, LIVERPOOL.

NOTE TO THE READER.

THE duty which has devolved upon me, and which I am now about to fulfil, is both novel and unexpected; and although, under other circumstances, I would have declined its execution, I cannot with propriety do so in this instance.

Circumstances, which, if not already known to the reader, will appear in the perusal of the following pages, have in some degree identified my name with this Lecture; and as it is now going before the public, on both sides of the Atlantic, among those to whom I am well known, and who may feel interested in the reasons why I am thus identified, I will briefly relate them.

In the month of June last, I accidentally learned that the identical Printing Press at which Dr. Franklin had worked in London, in 1725–26, was still in existence, and in the possession of Messrs. Harrild and Sons, a highly respectable firm in that city, upon whom I called on my next visit there, in the early part of July. I had no sooner seen it, than I felt that an upper room in a by-lane of London, at some distance from a frequented street, was not the place for any relic, however trifling, of Benjamin Franklin; and I immediately proposed to the owners to send it to America.

They replied, that they had had some intention of presenting it to the Government of the United States, but were not at present prepared to decide upon doing so. They assured me, however, that they would not part with it for any other purpose. I left London in a few days; and, after the matter had rested some months, again addressed Messrs. Harrild on the subject, inquiring what amount of monied value they would set upon the Press; adding, that they were fully aware of, and could appreciate, my anxiety to transfer it from its then obscure position in this country, where its illustrious workman is naturally not regarded as he is in America, to the scene of his greatest labours, and the land hallowed by his associations.

To this, those gentlemen replied, that they did not wish to take advantage of my anxiety for the Press, and would consent to part with it, provided I would secure for them in return, a donation to the Printers' Pension Society of London,—an institution highly deserving, (its object being the support of aged and decayed printers, and widows of printers), and of which they are active members.

Of course, I readily acceded to this disinterested and generous proposition; accepting the Press, without delay, upon those terms, and undertaking to procure a suitable return of the proposed nature.

I then addressed a letter to the venerable John Vaughan, the Librarian of the American Philosophical Society of Philadelphia, offering to that institution this relic of its founder and first president, upon certain conditions, one of which was that of returning a donation.

Messrs. Harrild, meanwhile, allowed me, though partially a stranger to them, the immediate possession of the Press; forwarding it hither to me in October last: when, in compliance with the request of some friends, and to prove my desire to make a proper return to the Printers' Pension Fund, I determined to permit the Press to be exhibited *here*, until a reply should be received from Mr. Vaughan.

It was deposited in the council-chamber of the Liverpool Medical Institution, (which had been politely tendered me for the purpose, by that Body,) and for about three weeks, during which the Press remained thus open to the public, it was visited by numerous parties, both English and American.

A suggestion having been made, by the Reverend Dr. Raffles, that it would gratify the public to see the Press in motion, Messrs. Mitchell, Heaton, and Mitchell, printers, of this town, promptly supplied the means for making the suggestion available, by gratuitously undertaking arrangements for exhibiting the nature of Franklin's occupation as a pressman. Under their superintendence, impressions of a poem by Dr. Franklin, entitled "Paper," and also the twelve Rules which he laid down for his own government in early life,* were printed, and about 5800 copies were freely given among the visitors, not, of course, without some sacrifice of the printers' time and *materiel*. In return for these impressions (which were occasionally printed off at the Press by the visitors themselves,) small voluntary contributions to the Printers' Pension Fund were received, in a box placed near the Press for that purpose.

Great interest appeared to be excited by the exhibition of the Press; and it was suggested to me, by a gentleman resident here,† whose opinions I have been led, during a brief but intimate acquaintance, to respect as highly as I esteem his character and principles, that a *Lecture* on the Life of Dr. Franklin, undertaken by one equal to the task, would doubtless further interest the public, and aid the Society for whose benefit the Press was being exhibited.

I made this suggestion known to the Rev. Hugh M'Neile, though, I confess, with but a faint expectation of having it entertained. At first, various reasons compelled that gentleman to decline it: reasons which I determined to overcome, if possible; in which I eventually succeeded,

* See Pages 29, 30.

† John Moore, Esq., Surgeon.

on presenting to him a letter seconding the request, signed by Philip Schuyler, Esq., the Consul of the United States, resident here, and by several other American gentlemen.*

Before undertaking this Lecture, however, Mr. M'Neile explained to me fully his views respecting Dr. Franklin's character, *personal*, *political*, and *religious*; assuring me that he should do full justice to the first,—passing over the second, as not at all appropriate on such an occasion,—but commenting seriously on the third, as a Christian minister ought: and inquired if this mode of treating it would be agreeable to our views. I replied in the affirmative; as his Life, by his Grandson, is equally candid, excepting that, while it betrays his ancestor's failings, it does not *specially* comment upon his religious views; and in this decision I was fully borne out by the other parties to the letter of request. Upon this, the Rev. Gentleman accepted the task, though at the sacrifice of many personal and professional duties; his desire being at once to benefit his hearers, and to aid the Charity already named.

The Lecture was delivered; and will speak for itself. But I heartily wish that these pages could breathe the *feeling*, impart the *manner*, and lend the *tone* to the beautiful and impressive *language* which they contain, and which its author so happily blended on the occasion of its delivery.

There are parts of this Lecture which may elicit from certain persons some cavil,—perhaps, abuse; but with the Christian and the philanthropist, all must find a response.

Ardently must an AMERICAN seek to repel an aspersion on the character or name of FRANKLIN; but I would not the less desire to know his failings; since, in my veneration for his example as a man, a philosopher, and a moralist, I would not stand committed to his peculiar opinions, far less his errors: and with these views I would earnestly vindicate the Reverend Lecturer from any apparent desire to detract from his fame; *well knowing*, as I do, that that was *not* his purpose, and is not his wish.

His eloquent appeal to the *States* of our Union, on the subject of Slavery,† is made, as I conceive, in the right spirit; and moreover coincides with the views of our WASHINGTON, Adams, Jefferson, and Madison, who assisted in forming the Constitution; also of Jay, Hamilton, Schuyler, Livingston, Henry, and the other worthies of the Revolution —men of opposite political opinions, but who agreed on this, *then*, difficult and intricate question.

The Executive Government of the United States cannot, constitutionally, interfere in this matter, as it is one which solely affects, and is entirely at the disposal of, the *States* individually interested.—*Already*,

* See page 11. † Page 40.

many of the States, once encouraging Slavery, have nobly acted upon this question, and are now,—thank God!—FREE indeed: and more would probably, ere this, have followed their example,—but for the ill-judged interference of over-zealous abolitionists, and of mistaken and short-sighted philanthropists, whose indiscreet *means* have, in every individual effort, completely frustrated their *end.*

For the honour of my beloved country, I must here affirm, that the figures used by the reverend Lecturer, "the blood-stained whip and iron fetter,"* are now entirely unknown among us; the feelings of that portion of my countrymen,—who have been born to the inheritance,—having materially altered of late years. In *the South,* the trade of a slave-dealer is now a disgrace:—an inhuman master, ranked with a brute. I cannot but regret that this subject is so little understood in this country. Strong efforts are being made at Washington, our seat of Government, (which is in a slave district,)—and also in various other Cities,—to abolish this moral *incubus.* But I must add, for the information of those mistaken though benevolent men, before alluded to, that the emancipation of our slaves is an Event not to be hastened by foreign interference, unless properly directed, and with the individuals concerned:—*not thrust upon us as a Nation.* The fetters of the Negro never yet lost a link, by any effort of wholesale and indiscriminate philanthropy.

I am not an advocate of slavery; nor yet a rash abolitionist: and will not dwell upon this subject, further than candidly to avow my ardent hope, and firm belief, that my noble country will, ere long, *free herself* from that foul stain, which she *inherited* upon her escutcheon.

To return to the object of common interest—the "Franklin Press." A few days since, I received through Mr. Vaughan, a communication from the Philosophical Society of Philadelphia, regretting that they could not, consistently with their constitution, accept the Press on the conditions named. I immediately made this known to Messrs. Harrild; at the same time saying, that, as I could not now expect to realize for them the anticipated donation from that Society, neither could I in honour claim any further title to the Press; and, therefore, though very reluctantly, returned to them the possession of it,—holding it subject to their orders. To this I received a reply,—which I confess I could not but almost have anticipated from such a quarter,—presenting the Press to *me, individually, unreservedly,* and in a still more handsome manner than when they first consented to part with it.† And I am now the proud owner of that rude and venerable architect of Franklin's fame

* Page 39. † See their letter, page 46.

and fortune! It awakens emotions which none can fully understand; because none can share the gift.

I still intend to present it to the Philosophical Society; and have written to that effect to the President, releasing him from the conditions which, in the first instance, formed the obstacle.

I had the pleasure, a day or two since, to remit to the Printers' Pension Society of London, through Messrs. Harrild, the sum of £150 9*s.* 4*d.*, the proceeds of this Lecture, and of the exhibition of this Press; which sum is intended to be appropriated to the relief of one Pensioner, to be called the "Franklin Pensioner;"—to which a disabled printer, of any country, will be eligible, if it should be vacant upon his application.

As a glorious consequence of the appropriate and liberal arrangement proposed by Messrs. Harrild, each country will be put in possession of a new Memorial of Franklin:—America, of HER CITIZEN'S PRESS, —and England, of an endowment bearing his name; benefiting those who have worked as he once worked; directly resulting, moreover, from the fact of his having worked at an English press; and in precise accordance with his benevolent and provident disposition,—the appropriation of the funds which have accrued from the new destination of this Press, being one which, were he living, there can be no doubt would receive his own entire sanction.

I have now accomplished my task. Throughout the various events connected with this Lecture, as well as during the extended intercourse which I have enjoyed in this country, with men of all parties, I have, I trust, succeeded in carrying out my views of the proper course for a stranger in a strange land: associating with gentlemen of opposite sentiments on many important matters of opinion, it has been my earnest endeavour to avoid alike *imbibing* or *wounding* their peculiarities of feeling;—and the conviction that I have formed many and lasting friendships in England, will ever be to me a most grateful subject of reflection, in reviewing the recent incidents of my private life.

The readers of this Pamphlet must pardon this unintentionally protracted preface, which has been penned, and subscribed, at the direct request of the Reverend author of the Lecture; in the absence of which, nothing would have induced me thus to obtrude any subject before the *real* object of the reader's interest.

JOHN B. MURRAY.

Colquitt Street, Liverpool,
25th Nov., 1841.

The following letter from the Honourable Virgil Maxcy, *Chargé d'affaires* of the United States of America for Belgium, was not received until after the delivery of the Lecture.

Cheltenham, 17*th November*, 1841.

My Dear Sir,

I have heard, with great satisfaction, that the Rev. Hugh M'Neile, of Liverpool, has consented to deliver a discourse on the Life and Character of our illustrious Philosopher, Philanthropist, and Countryman, Franklin; and sincerely regret that indisposition will prevent my participation in the high gratification which will be afforded you all by the eloquence of that celebrated Divine, on a subject so deeply interesting to all Americans.

Understanding that Mr. M'Neile was induced, by the request of the American citizens in Liverpool, to deliver the discourse from which so much is anticipated, I consider it particularly unfortunate that I left you so soon; as it will be impossible for me to return to Liverpool before my departure for Belgium. To show, however, in the only way in my power, my deep interest in the proposed undertaking, and my sense of obligation to Mr. M'Neile, I beg you to add my name to the letter of request to that gentleman; and to have the goodness to express to my countrymen the sincere regret I feel at not being able to join them on the occasion.

I am, my dear Sir,

With great esteem,

Very truly yours,

V. MAXCY.

To John B. Murray, Esq.,
&c. &c.

THIS PAGE,

CONTAINING A CORRECT VIEW OF

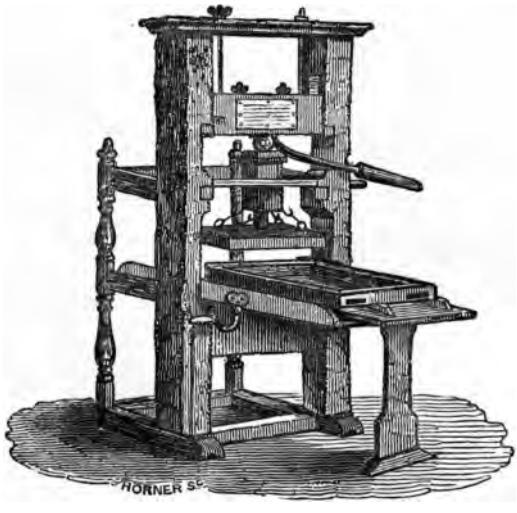
THE PRESS

Which DR. FRANKLIN recognised as the one at which he worked, in London, as a Journeyman Pressman, in the years 1725–6,

WAS PRINTED OFF AT THAT PRESS,

December, 1841,

The Press being intrusted to the care of Messrs. Mitchell, Heaton, and Mitchell, Printers, Liverpool by John B. Murray, Esq., of New York, whose property it is, for the purpose of thus attaching an additional interest to this Edition of the Lecture.



The following Inscription is engraved upon the plate affixed to the front of the Press:—

"DR. FRANKLIN'S Remarks relative to this Press, made when he came to England as agent of the Massachusetts, in the year 1768. The Doctor at this time visited the Printing-office of Mr. Watts, of Wild-street, Lincoln's-Inn-Fields, and, going up to this particular Press, (afterwards in the possession of Messrs. Cox and Son, of Great Queen-street, of whom it was purchased,) thus addressed the men who were working at it:—'Come, my friends, we will drink together. It is now forty years since I worked like you at this Press, as a journeyman Printer.' The Doctor then sent out for a gallon of Porter, and he drank with them,—

'SUCCESS TO PRINTING.'

"From the above it will appear that it is 108 years since Dr. FRANKLIN worked at this identical Press.—June, 1833."

LECTURE BY THE REV. HUGH M'NEILE,

ON THE

LIFE OF DR. FRANKLIN.

On Wednesday evening, the 17th November, 1841, the Rev. Hugh M'Neile delivered a Lecture, in the Liverpool Royal Amphitheatre, on "The Life and Character of Dr. Franklin," for the benefit of the Printers' Pension Society, of London. The circumstances under which the reverend gentleman consented to lecture upon a subject at once so novel and so interesting, are explained by the brief correspondence which had previously passed between himself and several American gentlemen,—a copy of which is embodied in the lecture.

The announcement of the lecture, as soon as it appeared, caused great excitement, and the demand for tickets soon became universal. In fact, had the place been able to accommodate *double the number*, all the tickets would have been disposed of. For a long time previous to the opening of the doors, the vicinity of the Amphitheatre was crowded by an immense and highly respectable public assemblage. At about seven o'clock, the house was densely filled in every part; the auditory including a large body of our clergy, with many of the literary and scientific gentlemen of whom Liverpool and the immediate neighbourhood has reason to be proud, as well as almost the whole of the *élite* of the town and neighbourhood, and (of course) a considerable number of American gentlemen.

The Worshipful the Mayor of Liverpool (John Shaw Leigh, Esq.,) was one of the audience on the occasion.

Over the proscenium was conspicuously placed the appropriate motto, in large characters, extending entirely across the stage :—

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

On the right, directly under the motto, was displayed a large British ensign, and on the left the American—the two, conjoined, being in the centre. Other colours, including the British Union Jack, the Ame-

rican flag, and broad pendants of both countries, were also arranged at the back, and from the side scenes, as well as from the circle of the boxes.

The stage was enclosed and carpeted, and supplied with reserved seats, for a limited number. Each box was in charge of one gentleman, who was distinguished by a white favour, and who rendered every facility in providing the audience with accommodation. The equestrian circle formed part of the pit; and was well furnished with seats. The galleries were entirely thrown open, in one immense semi-circle, including all the seats above the boxes. A body of police (under the immediate and active superintendence of their efficient chief, Mr. Whitty,) was in attendance, for the double purpose of enforcing the regulations of the committee, and of affording every possible comfort to the audience.

The identical Printing Press at which Franklin worked in London as a journeyman, in the years 1725-6, was placed on the right of the stage, and excited general attention. It was worked upon the stage, for some time before the lecture commenced, under the (continued) superintendence of Messrs. Mitchell, Heaton, and Mitchell, and impressions of a verbatim copy of a letter written by Dr. Franklin to the Rev. George Whitefield, (copied by Mr. Murray from the original, which is in the extensive and valuable collection of autographs belonging to the Rev. Dr. Raffles,) were likewise gratuitously supplied to the audience, by the printers already mentioned.

The Mayor, accompanied by James Aspinall, Esq., Christopher Bushell, Esq., and many other members of the Corporation, took his seat on the platform, about a quarter past seven, and was received with loud and protracted cheering, the whole company rising from their seats, waving handkerchiefs, and giving other befitting demonstrations of popular applause. His worship appeared to be highly gratified with the reception he received. There were also present near the Mayor, John Moss, Esq., Samuel Sandbach, Esq., C. S. Parker, Esq., the Rev. F. Parry, the Rev. F. Ould, the Rev. D. James, &c. &c. In about five minutes afterwards, the Rev. Mr. M'Neile came upon the stage, and was hailed with the unbounded and enthusiastic plaudits of the whole assembly. Exactly at half-past seven o'clock, the reverend gentleman rose, and delivered the following lecture.

LECTURE.

I feel that the position in which I now find myself placed requires to be accounted for. I will give an account of it in a very few words. The week before last, an American gentleman, now resident in this town, called upon me, and asked me to deliver a public Lecture, upon the life of Dr. Franklin. The request seemed to me a strange one.—The subject, at first sight, did not appear a suitable one; I was very much occupied, and I wrote a note politely declining it. A day or two afterwards, I received this letter:—

"Liverpool, 5th November, 1841.

"REVEREND AND DEAR SIR,

"We, the undersigned, citizens of the United States of America, having heard that an application has been made to you to deliver a lecture on the life of Dr. Franklin, beg to express our hearty concurrence in that request, and to add that we hope you will comply therewith, if it be consistent with your other engagements.

"The object which we have in view in making this request is twofold, to render the history of the immortal Franklin useful to your hearers, and to benefit the "Printers' Pension Society of London," an institution already well known to you as charitable and deserving.

"We are assured that you will duly appreciate our desire thus made known to you, and remain, dear sir, with respect and esteem, your obedient servants,

(Signed by) "PHILIP SCHUYLER, American Consul,
GEORGE WRIGHT,
JOHN B. MURRAY, of New York,
SAMUEL C. BLODGET, of Providence,
AUGUSTUS DE PEYSTER, of New York,
H. MESSCHERT, of Philadelphia,
R. J. NICHOLS, of Georgia,
H. NICHOLS, ditto,
GEORGE A. COLE, ditto,
RICHARD KERNAN, ditto,
FRANCIS BACON, of Boston,
HENRY TOBIAS, of New York,
WILLIAM SKIDDY, of New York,
FREDERICK TOWNSEND, ditto,
GEORGE TOWNSEND, ditto,
S. WASHBURN, of Massachusetts."

"To the Rev. HUGH M'NEILE."

This letter made the matter a little more serious; and induced me to give it more serious consideration. I remembered that it is at once the privilege and the duty of the Christian minister to hold himself in readiness to improve every opportunity, not only "in season but also out of season," to serve his Divine Master; undeterred either by a sense of his own insufficiency, or by any apprehension of the criticism of his fellow-creatures. I have ever been of opinion that a Christian minister's service of his Lord, need not and ought not to be scrupulously confined within what are usually (and arbitrarily) considered professional limits: "The earth is the Lord's, and the fulness thereof:" "All his works shall praise Him."

Authentic history, whether in its national breadth, or whether confined within the closer but more personally interesting limits of biography, is but another name for God's works among men. I fancied that if I consented, the opportunity might be made an occasion of a two-fold good:—good, as I ventured to hope, from the lecture itself, and good to the interests of the poor, aged, disabled printers, for whose Pension Society it was proposed that a collection should be made. Under these impressions, I wrote the following reply:—

"Roscommon Street, 8th Nov. 1841.

"GENTLEMEN,

"I have the honour to acknowledge your letter of the 5th instant. Although on many important subjects I am compelled wholly to differ from your celebrated fellow-citizen, Dr. Franklin, and candidly to avow that difference; yet, admiring, as I do, the energy, industry, and ability of his natural character, and feeling that, as a Christian minister, I can at least honestly aim at usefulness of the highest order, while commenting on his history,—willing also to do anything in my power in aid of the benevolent objects of the Printers' Pension Society,—I have much pleasure in complying with your request.

"Permit me, Gentlemen, to say, that I hail, with sincere gratification, the opportunity thus afforded me, of manifesting (as far as a private

individual, or a clergyman of England's national church, in his individual capacity, can manifest) that unaffected cordiality and brotherly co-operation, which, I trust, will ever characterize the conduct of England towards her magnificent daughter in the west, and of America towards her venerable mother.

"I have the honour to be,

"Gentlemen, with the highest respect,

"Your faithful Servant,

"HUGH M'NEILE."

"To PHILIP SCHUYLER, Esq., American Consul,
GEORGE WRIGHT, Esq.,
JOHN BOYLES MURRAY, Esq.,
&c. &c."

For the preliminary arrangements, the comfort of which it is our privilege now to enjoy, we are indebted to Mr. Murray, who, I perceive, has not trusted the interests of the poor printers to the result of an appeal to your generosity after the lecture, but has prudently secured their cause by an appeal to your curiosity before-hand; and to that gentleman I beg to tender my personal thanks for his kindness throughout the whole of this affair, and I trust that before this meeting separates, it will testify the feeling which all ought to entertain for the zeal and ability of that gentleman. And now, in addressing myself to the discharge of the duty I have undertaken, I have only further to premise that, although my observations are, of course, open to subsequent scrutiny, yet if, in their delivery, any of them should interfere with the opinions, or unhappily wound the feelings of any who are here present, I cast myself with unhesitating confidence on your courtesy as gentlemen, and your sense of fair dealing as Englishmen, to guard me against any attempt at unseasonable interruption.

Dr. Franklin was descended from an ancient, though humble, family in Northamptonshire. His ancestors, at an

early period, embraced the reformed religion, and continued members of the national church till the close of the reign of Charles the Second. At that time his father and uncle joined the nonconformists, which eventually led to their emigration to America. He says, "My father married young, and carried his wife with three children to New England, about 1682. The conventicles being at that time forbidden by law, and frequently disturbed in the meetings, some considerable men of his acquaintances, determined to go to that country, and he was prevailed with to accompany them thither, where they expected to enjoy the exercise of their religion with freedom."

Benjamin was the youngest son of his father, and born in Boston, in New England, on the 17th January, 1706. A liberal education was unattainable, in the straitened circumstances of the family; and after a very brief and inadequate instruction in the rudiments of grammar, he found himself, at ten years old, taken to help his father in his business, which was that of a tallow-chandler and soap-boiler.

It is interesting to trace the gigantic oak back to the saplin twig; the deep and expansive river back to its originating stream in the mountain; and here we behold the man, who, afterwards, had the civilized world for his auditory, commencing his career "in cutting the wick for candles, filling the moulds, attending the shop, going on errands, &c."

He disliked the trade very much, and, although he was passionately fond of books, he imbibed the apparently incompatible desire to go to sea: but his father declared against that; and one of the earliest traits in the character of this germ of greatness, demanding and rewarding our

attention, is his submission to parental authority. It is true that afterwards, to escape from the unkind and unjust treatment of his brother, or under the prevailing power of temptation, he left home without leave; but for this he expressed deep regret, and for a long season, he repressed his ardent desires after a different line of life, and endured the drudgery, first of his father's and then of his brother's shop, in compliance with his father's wishes.

His brother James was a printer. Benjamin liked this rather better than his father's business, but still "had a hankering for the sea." His father proposed to bind him as an apprentice to his brother; he was extremely reluctant, and had he yielded to his own wishes instead of respecting his sense of filial duty, he would have resisted: but he did otherwise and much better. He honoured his father, and signed the indenture, binding himself as an apprentice to his brother till he should reach his twenty-first year. Does the meridian splendor of Franklin's unparalleled success arrest the ambitious gaze, and excite the emulating longings of any of our hopeful youths? Let such look back to the morning twilight, and see, in the boy Benjamin's dutiful compliance with his father's wishes, a practical comment upon the language of an inspired Apostle, "Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth."

In his brother's business, and amongst his new associates, he found access to books of a more miscellaneous character than those which had been supplied by his father's little library of controversial divinity. Here he read, not merely and idly for amusement, as too many young persons do; neither simply to receive, in a passive manner, useful information; but he set himself with activity and

earnestness, and most praiseworthy pains-taking, to cultivate the power of communicating information to others. He desired to be a writer as well as a reader; and for the improvement of his style of composition he adopted a plan, which I will here describe in his own words, strenuously recommending it to the attention of my young friends around, who are starting in the world as intelligent students.

"About this time, I met with an odd volume of the Spectator. I had never before seen any of them. I bought it, read it over and over, and was much delighted with it. I thought the writing excellent, and wished if possible to imitate it. With that view, I took some of the papers, and making short hints of the sentiments in each sentence, laid them by a few days, and then, without looking at the book, tried to complete the papers again, by expressing each hinted sentiment at length, and as fully as it had been expressed before, in any suitable words that should occur to me. Then I compared my Spectator with the original, discovered some of my faults, and corrected them. But I found I wanted a stock of words, or a readiness in recollecting and using them, which I thought I should have acquired before that time, if I had gone on making verses; since the continual search for words of the same import, but of different length to suit the measure, or of different sound for the rhyme, would have laid me under a constant necessity of searching for variety, and also have tended to fix that variety in my mind, and make me master of it. Therefore I took some of the tales in the Spectator, and turned them into verse: and after a time, when I had pretty well forgotten the prose, turned them back again. I also sometimes jumbled my collection of hints into confusion, and after some weeks, endeavoured to reduce them into the best order before I began to form the full sentences and complete the subject. This was to teach me method in the arrangement of the thoughts. By comparing my work with the original, I discovered many faults, and corrected them; but I sometimes had the pleasure to fancy that in certain particulars of small consequence, I had been fortunate enough to improve the method or the language, and this encouraged me to think that I might in time come to be a tolerable English writer; of which I was extremely ambitious."

His habits of study were greatly promoted by his habits of temperance, and these were the easy and natural results of early impressions while under his excellent father's roof.

Concerning his father's domestic management he records with grateful admiration, that—

"At his table he liked to have, as often as he could, some sensible friend or neighbour to converse with, and always took care to start some ingenious or useful topic for discourse which might tend to improve the minds of his children. By this means he turned our attention to what was good, just, and prudent, in the conduct of life; and little or no notice was ever taken of what related to the victuals on the table; whether it was well or ill dressed, in or out of season, of good or bad flavor, preferable or inferior to this or that other thing of the kind: so that I was brought up in such a perfect inattention to those matters, as to be quite indifferent what kind of food was set before me. Indeed I am so unobservant of it, that to this day I can scarce tell a few hours after dinner, of what dishes it consisted. This has been a great convenience to me in travelling, where my companions have been sometimes very unhappy for want of a suitable gratification of their more delicate, because better instructed, tastes and appetites."

He and his brother James did not agree; and, after divers altercations, Benjamin fled from Boston to seek employment in his trade at New York. He was not successful there; but receiving a recommendation to a printer in Philadelphia, he proceeded to that city. His journey, both by land and by water, was full of disasters, of a trifling, but, under his circumstances, a most disheartening character; and his position on reaching Philadelphia, was abject and pitiable in the extreme. He got into a printing office, however; and the effects of his superior knowledge and industry in his business, were soon manifest both to his master and his customers. Sir William Keith, then Governor of the province, professed a patronizing attachment for the young man; and, in the exercise of a barbarous vanity, encouraged him, by false promises, to sail for England. In December, 1724, in his nineteenth year, he found himself in London, with a slender purse, a pennyless friend, who was a burden to him, and his supposed letters of commendation and credit

from Sir William Keith, nothing but a cruel disappointment. "What," he exclaims, "shall we think of a Governor playing such pitiful tricks, and imposing so grossly on a poor ignorant boy! It was a habit he had acquired. He wished to please every body; and having little to give, he gave expectations." Yet in the midst of this natural indignation, he nobly does the Governor justice in other respects, adding, "He was otherwise an ingenious, sensible man; a pretty good writer, and a good Governor for the people. . . . . Several of our best laws were of his planning, and passed during his administration."

Franklin was not to be discouraged. He got employment in London as a printer. He found time for both reading and writing; and though he did not much improve his pecuniary, he improved his mental resources. Of his residence in London he gives this brief review:—

"Thus I passed about eighteen months in London; most part of the time I worked hard at my business, and spent but little upon myself except in seeing plays, and in books. My friend Ralph had kept me poor; he owed me about twenty-seven pounds, which I was now never likely to receive; a great sum out of my small earnings! I loved him notwithstanding, for he had many amiable qualities. I had improved my knowledge, however, though I had by no means improved my fortune; but I had made some very ingenious acquaintance, whose conversation was of great advantage to me; and I had read considerably."

It was during a part of this period that he was engaged on that small Printing Press, which has excited so much curiosity, and is at this day looked upon with so much interest, through the medium of the subsequent celebrity of the man who once toiled over it for his daily bread.

This is the link which connects the name and history of Franklin, not only with this press, but also with the Society

established in London, for giving small pensions to aged and infirm printers and their widows. Such a Society, properly conducted, is, beyond all doubt, entitled to our cordial, our grateful support. For to what class of the community, I would ask, are we so much indebted, instrumentally, for our best enjoyments, our most rational improvements, our personal, relative, national, political, and religious blessings, as to the printers? Doubtless, it is the human mind, and not the printing press, that, under God, originates the treasures; but from the printer, as from the rock in the wilderness, the stream of knowledge flows forth, and follows and supplies the mighty host. It is painful to think that, in still further resemblance of the rock, he who transmits the sweet soft waters to so many, should himself remain hard and dry; that the compositor, on the result of whose nightly toil thousands daily luxuriate, should, in the premature decrepitude incurred by his unwholesome work, be dismissed, not only by his immediate employer,—who cannot, of course, be expected to support him when he must employ others,—but dismissed by the public also, without a pang, nay, without a thought.

It is to meet this painful case, to invite the public to the exercise of a kindly sympathy with such sufferers, and a grateful supply of the wants of such unobtrusive benefactors, that the Printers' Pension Society is established in London; and a branch, I believe, in Liverpool. I know nothing of its internal management; but supposing it to be judiciously as well as honestly conducted, I venture cordially to commend it to general support.

Franklin returned to Philadelphia under engagement with a mercantile gentleman, and in the expectation of having no more to do with the life of a printer. Again he was disappointed; and again we find him, in the elasticity

of his indomitable perseverance, seeking for employment from his old master. He obtained it; and was soon the factotum of the establishment. One of his companions and fellow-workmen, named Meredith, at the expiration of his apprenticeship, proposed to Franklin that they should go into partnership, and set up a business for themselves. It was hazardous to venture a third printing-house in Philadelphia at the time, and many persons supposed they would find it necessarily a failure: but Franklin thought otherwise, and gave himself to it with an assiduity which secured success.

Of this part of his history he gives the following account, which I have great pleasure in transcribing, on account of its bearing on what I have ever considered the heart's core of the great practical secret of success, in every work to be accomplished by human industry—I mean *early rising*:—

"Breintnal, particularly, procured us from the Quakers the printing forty sheets of their history, the rest being to be done by Keimer; and upon these we worked exceedingly hard, for the price was low. It was a folio, pro patria size, in pica, with long-primer notes. I composed a sheet a day, and Meredith worked it off at press; it was often eleven at night, and sometimes later, before I had finished my distribution for the next day's work. For the little jobs sent in by our friends now and then put us back. But so determined I was to continue doing a sheet a day of the folio, that one night, when, having imposed my forms, I thought my day's work over, one of them by accident was broken, and two pages reduced to *pie*; I immediately distributed, and composed it over again before I went to bed: and this industry, visible to our neighbours, began to give us character and credit; particularly I was told, that mention being made of the new printing-office, at the merchants' every-night club, the general opinion was that it must fail, there being already two printers in the place, Keimer and Bradford; but Dr. Baird (whom you and I saw many years after in his native place, St. Andrew's, in Scotland,) gave a contrary opinion; 'For the industry of that Franklin,' said he, 'is superior to anything I ever saw of the kind; I see him still at work when I go home from club, and he is at work again before his neighbours are out of bed.' This struck the rest, and we soon after had offers from one of them to supply

us with stationery; but as yet we did not chuse to engage in shop business.

"I mentioned this industry the more particularly and the more freely, though it seems to be talking in my own praise, that those of my posterity who shall read it, may know the use of that virtue, when they see its effects in my favor throughout this relation."

Encouraged by this hint of this great man, I will here take the liberty of recording an occurrence which took place not very long since in this town.

A journeyman house-painter, who had long entertained infidel opinions, was engaged in his trade upon the outside of a house nearly opposite mine. From his elevated position he could see over my blind into my study. At an early hour he so saw me at my work; and again, the next morning when he arrived, he found I was before him. His curiosity was excited, and the following morning he came much earlier; still I was before him. He ascertained who I was, and continued to watch me while his job in my neighbourhood lasted. Meanwhile he began, as I afterwards learned, to reason thus with himself: "This gentleman must be *in earnest* at all events, whether right or wrong. The result of all this reading and writing so early, morning after morning, must be worth hearing. I'll go and hear what he has to say." Accordingly, the man came to my Church. He heard me describe the aching anxieties of the human soul, not to be satisfied with any created objects, but exhausting them all, and aching still, until repose is found in the bosom of the Creator. He heard me describe the way in which such holy repose may be enjoyed, even by a guilty creature. His heart was touched; the true cause of his infidelity was detected—not a want of evidence for the revelation of God, but a want of willingness in the man to be conformed to the character of God. Before a rising willingness to be holy,

all the scepticism of his understanding gave way; and, from a sullen infidel, he is now, I trust, a happy Christian.

Franklin was not content with the due and diligent performance of his duties as a printer. He aimed at improvement on every side. He formed a club, or *Junto* as they called it, consisting of the best-informed persons of his acquaintance; the regulations of which obliged every member to propose, in his turn, one or more questions upon some point of morality, politics, or philosophy, which were discussed by the Society, and to read, once in three months, an essay of his own composition, on whatever subject he pleased to select. The questions were read a week previous to their discussion, and the members of the junto were thereby induced to peruse attentively such books as they could procure upon the subjects proposed, that they might be able to speak upon them the more satisfactorily. This exercise cultivated Franklin's talent for composition, and prepared him for the next step in his career, which rapidly urged him forward into publicity and prominence.—This was the conducting of a newspaper. In the discussions which arose about that time on the subject of a *paper currency*, Franklin distinguished himself greatly, improving his circumstances and property, as well as his literary and political reputation.

Ordinary men of his origin and early habits, would have been abundantly content with the position he had now attained. But no ordinary man, under his circumstances at the outset, could have attained it; and the extraordinary impulse of character which had impelled him successfully so far, continued with unabated energy to urge him onward still. There was a magnificence of benevolence about the man, which prevented him from ever terminating his views in himself. He desired to be a benefactor of his

species; and he succeeded. The public library which he established in Philadelphia, (the first that had ever been known in America,) tended to elevate the character of his fellow-citizens, by extricating the minds of many leading men from the mere drudging routine of business, and giving them a taste for the purer atmosphere of literary and scientific improvement. Still Franklin himself not only pointed the way, but kept foremost upon it.

I cannot attempt even to enumerate, much less to comment upon, his various scientific labours. I am, however, forcibly reminded of one thing;—many associations combine to this effect. The house in which we are assembled, the scene now before me, the platform I now occupy, all tend to recall the interesting lectures and beautiful experiments of Mr. Snow Harris, when the Scientific Association met in this place. His model ship, his conducting wires, the artificial flashes emitted from his little floating clouds charged with electric matter,—his whole exquisite exhibition by which we were all so much instructed and delighted: these crowd upon my mind, while I avail myself of this opportunity to do justice to the memory of our American brother, by telling those of this assembly who do not already know the fact, that for the discovery of these conductors, for the application of this scientific shield over our buildings and vessels, from the otherwise destructive fury of the bursting electric cloud in the thunder-gust, mankind are indebted, under the good providence of God, to the philosophical genius of Dr. Franklin. Why are not those conductors more generally used? Why are the spires of our churches in town and country so generally without the protection? Is it the expense? Do men argue that the disasters are few and the expenses great? I would appeal to the authorities of Liverpool, here present, and I would ask them to com-

pare the expense of maintaining conductors for years, with the expense which will have to be incurred in the spring, in repairing the two spires which were struck with lightning last summer. I protest I think it a disgrace to a scientific country, that, after the discoveries which have been made, our spires, and I fear I may say many of our ships, are still without conductors. It was clearly demonstrated by the philosopher to whom I referred, that conductors may be made by breaking rods into pieces, and lapping them over, so as to yield a little to and fro, without ceasing to touch one another; and thus to adapt themselves to the elasticity of the masts, that they may be placed without interfering in the slightest degree with the surrounding tackling. Is it possible then, that vessels are allowed to leave our ports without such conductors? I do not pretend to be very conversant with such matters; but if so, I do say it would be lawful for the underwriters to charge a higher premium for insuring every vessel that had not conductors at the mast.

Time would fail me for even a hasty sketch of Franklin's unwearied assiduity in the various departments of practical science, or of the discoveries of his acute and penetrating mind,—discoveries which astonished the Academies of Science in England and France; and well entitled him to the warm eulogium of Lord Chatham in the House of Lords. Franklin was leaning on the bar, when Lord Chatham proposed his plan for the amicable adjustment of American affairs. Lord Sandwich opposed it; and, turning towards the bar, uttered some unworthy sneers against Franklin as the secret author of it. Lord Chatham, in his reply, repelled the illiberal insinuation, that the plan was not his own who proposed it; declared that it was entirely his own; but at the same time declared, that if he were the first minister of the country, he

would not be ashamed of publicly calling to his assistance a man so perfectly acquainted with the whole of American affairs, as the gentleman alluded to, and so injuriously reflected on:—"A gentleman," continued Lord Chatham, turning towards Franklin, "whom all Europe held in estimation for his knowledge and his wisdom, and ranked with our Boyles and Newtons; who was an honour, not to the English nation only, but to human nature."

It would be highly gratifying to be able to speak in terms of similar admiration, concerning Franklin's philosophy in other and higher respects. But the history of this great man supplies no exception to the rule, that "the world by wisdom knew not God." On the contrary, whether we contemplate the physical or moral attributes of the Deity, we are compelled to recognize in the writings of Franklin, another melancholy illustration of that Athenian worship which was offered, Αγνωστω Θεω, "To the unknown God."

I quote the following paper, (dated Philadelphia, November 20, 1728,) for the purpose of inviting attention to what appears to me its fallacy, philosophically considered, independent of any peculiarities of theology:—

"I believe there is one supreme most perfect Being, author and father of the gods themselves.

"For I believe that man is not the most perfect being but one, but rather that there are many degrees of beings superior to him.

"Also when I stretch my imagination through and beyond our system of planets, beyond the visible fixed stars themselves, into that space that is every way infinite, and conceive it filled with suns like ours, each with a chorus of worlds for ever moving round him; then this little ball on which we move, seems, even in my narrow imagination, to be almost nothing, and myself less than nothing, and of no sort of consequence.

"When I think thus, I imagine it great vanity in me to suppose, that the *supremely-perfect* does in the least regard such an inconsiderable nothing as man; more especially, since it is impossible for me to have

any clear idea of that which is infinite and incomprehensible. I cannot conceive otherwise, than that he, *the infinite Father*, expects or requires no worship or praise from us, but that he is even INFINITELY ABOVE IT.

"But since there is in all men something like a natural principle which inclines them to DEVOTION, or the worship of some unseen power;

"And since men are endued with reason, superior to all other animals that we are in our world acquainted with;

"Therefore I think it seems required of me, and my duty, as a man, to pay divine regards to SOMETHING.

"I conceive then that the INFINITE has created many beings or gods, vastly superior to man, who can better conceive his perfections than we, and return him a more rational and glorious praise:

"As, among men, the praise of the ignorant or of children, is not regarded by the ingenious painter or architect, who is rather honored and pleased with the approbation of wise men and artists.

"It may be these created gods are immortal; or it may be that after many ages, they are changed, and others supply their places.

"Howbeit, I conceive that each of these is exceeding wise and good, and very powerful; and that each has made for himself one glorious sun, attended with a beautiful and admirable system of planets.

"It is that particular wise and good God, who is the author and owner of our system, that I propose for the object of my praise and adoration."

Here the Almighty is represented as acting on a system which characterises the infirmity of human rulers, as if He were not personally omnipresent, but removed far above and beyond the details of his own creation, leaving the various departments of it to the superintending management of inferior created deities; or rather, as if He were not the direct Creator of all worlds and systems, but only the Creator *imprimis* of a number of subordinate Creators; not condescending to expect or require the worship or praise of such creatures as we are, but INFINITELY ABOVE IT. Yet here He is called, "The Infinite One." But where, I must ask, is the philosophy of representing infinity as extending only on the side of what we call greatness, and not also on the side of what we call littleness? Surely infinite wisdom perceives, and infinite power preserves, and infinite superintendence directs and upholds the impalpable atom

which floats in the solar beam, as truly, and as really, and as personally, as the greatest planetary system performing its evolutions around its solar centre. Surely the microscope opens a vista as impenetrable to finite discovery in the depths of its distant recesses, as any opened by the telescope. Surely this scheme of a created inferior manager of our particular system, as the object of our worship, while the Great Supreme is infinitely above it, differs little from the epicurean branch of the heathen mythology. But oh! how widely does it differ from the Revelation of Him who "guideth Arcturus with his sons, binding the sweet influences of Pleiades, and loosing the bands of Orion," —and who, at the same time, upholds the sparrow on our housetops, and keepeth count of the hairs of our heads!— of Him, in whose hand of power the earth is as a drop in a bucket, or the small dust which turneth not the balance; while His heart of tenderness is touched with a feeling of every human infirmity.

Franklin's strenuous endeavours to attain to a perfect morality of conduct, are interesting and instructive in the highest degree.

His religious creed is thus described by himself:—

"I never was without some religious principles: I never doubted, for instance, the existence of a Deity; that he made the world, and governed it by his providence:"—

—You have heard the more detailed view he took of this: and, I should say, the paper I have read was written when he was a young man; so young, that I should not think it fair to refer to it, as a specimen of his philosophy, but that he refers to it himself, at an advanced period of his life, and says he fell back upon the use of it, after rejecting the preaching of a Presbyterian minister, whom he names.—

—"I never doubted, that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crimes will be punished, and virtue rewarded, either here or hereafter: these I esteemed the essentials of every religion, and being to be found in all the religions we had in our country, I respected them all, though with different degrees of respect, as I found them more or less mixed with other articles, which, without any tendency to inspire, promote, or confirm morality, served principally to divide us, and make us unfriendly to one another.

Acting on these, he laid down detailed and rigid rules for his own daily observance.

"It was about this time I conceived the bold and arduous project of arriving at *moral perfection;* I wished to live without committing any fault at any time, and to conquer all that either natural inclination, custom or company, might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not *always* do the one and avoid the other."

—Here is an honest confession of ignorance on the part of this great and accomplished man. He did not know why it was that he could not succeed in his moral efforts. It was not for want of zeal; he was zealous beyond precedent, but still unsuccessful.—

"But I soon found I had undertaken a task of more difficulty than I had imagined: while my attention was taken up, and care employed, in guarding against one fault, I was often surprised by another: habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependance on a steady uniform rectitude of conduct. For this purpose I therefore tried the following method."—

Let this progress in his state of mind be carefully observed. At first he thought that speculative conviction of the understanding might secure undeviating morality. In

this he was compelled, by painful experience, to recognise his mistake. Something more was required, and he came to the conclusion that opposing *habits* must be broken, and good ones acquired and established, before a steady and uniform rectitude of conduct can be depended upon. Here the breaking down of evil habits, and the acquirement and establishment of good ones, are proposed as means toward the attainment of the end of exact morals. But these means include the end. For what has the man done, who has broken off all evil habits, and acquired and established good ones? He has *ipso facto* attained to uniform rectitude of conduct. And it is every way worthy of most serious consideration, that a man of Franklin's extraordinary acuteness and closeness of reasoning on other subjects, should have contented himself with such inconclusive looseness, upon this important one.

He found by experience that the *honest intention* to acquire virtuous habits was as ineffectual as the *speculative conviction* that it was right, and our interest, to be virtuous.

He tried the following systematic method, which I must give in his own words:—

"In the various enumerations of the *moral virtues* I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. *Temperance*, for example, was by some confined to eating and drinking; while by others it was extended to mean the moderating every other pleasure, appetite, inclination or passion, bodily or mental, even to our avarice and ambition. I proposed to myself, for the sake of clearness, to use rather more names, with fewer ideas annexed to each, than a few names with more ideas; and I included under thirteen names of virtues, all that at that time occurred to me as necessary or desirable; and annexed to each a short precept, which fully expressed the extent I gave to its meaning.

"These names of *virtues*, with their precepts, were;

"1. TEMPERANCE.—Eat not to dullness: drink not to elevation.

"2. SILENCE.—Speak not but what may benefit others or yourself: avoid trifling conversation.

"3. ORDER.—Let all your things have their places: let each part of your business have its time.

"4. RESOLUTION.—Resolve to perform what you ought; perform without fail what you resolve.

"5. FRUGALITY.—Make no expence but to do good to others or yourself; i. e. Waste nothing.

"6. INDUSTRY.—Lose no time; be always employed in something useful; cut off all unnecessary actions.

"7. SINCERITY.—Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.

"8. JUSTICE.—Wrong none by doing injuries, or omitting the benefits that are your duty.

"9. MODERATION.—Avoid extremes: forbear resenting injuries so much as you think they deserve.

"10. CLEANLINESS.—Tolerate no uncleanliness in body, clothes, or habitation.

"11. TRANQUILLITY.—Be not disturbed at trifles, or at accidents common or unavoidable.

"12. CHASTITY.—Avoid injury to your own, or another's peace or happiness.

"13. HUMILITY.—Imitate *Jesus*, and *Socrates*.

"My intention being to acquire the *habitude* of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on *one* of them at a time; and when I should be master of that, then to proceed to another; and so on till I should have gone through the thirteen. And as the previous acquisition of some, might facilitate the acquisition of certain others, I arranged them with that view as they stand above.

"I made a little book in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues; on which line, and in its proper column, I might mark by a little black spot, every fault I found upon examination to have been committed respecting that virtue, upon that day."

Then follows a *fac simile* * of a page of his little book for one week. This page contains fourteen black spots.

* See Page 44.

Now if we give him credit for perfect discernment of himself, so that no secret fault escaped his notice,—and for perfect honesty and candour in recording all he detected, so that in deed and in truth he was guilty of only fourteen faults in a week,—then, comparing him with mankind in general, we have a rare and beauteous specimen of moral excellence: comparing him with the requirements of his fellow-creatures one from another, the requirements of his country, his friends, his family, we have before us an object not only of admiration, but of affection also, such as the young Ruler who told our Saviour of his morality, and of whom it is recorded, that *Jesus loved him.*

But are these the only relations in which a man stands—to his family, his friends, his country, his fellow-creatures? When all these are considered, is the subject complete—reasonably complete, as regards an immortal, intelligent, sensitive, and responsible being? Surely not. One thing is lacking:—the relationship in which the man stands to God and to the law of God's moral government.

The moral government of the Almighty is not confined to man as its subject. It extends over other—who can tell how many other, intelligent beings? It is the government of mind, as distinguished from that of matter. The resources of God are infinite. By the attraction of gravitation, the centrifugal impetus, and their sustained balance, He governs the material universe. By the moral law, addressed to the conscience, affections, and understanding of moral agents, He governs the universe of mind. The moral law awakens the two most powerful principles of our moral nature—hope and fear. It addresses hope by promises of illustrious rewards to obedience; and it addresses fear by threatenings of signal punishment against disobedience. This, so far, formed a part of Franklin's creed. He believed

"that all crimes will be punished, and virtue rewarded, either here or hereafter."

The efficacy of the Divine law, as an instrument of government, must be proportioned to the confidence which the subjects of the great Governor repose in its promises and threatenings. If the promises be viewed with distrust as to their faithful and exact fulfilment, they will have no power to excite to obedience. In like manner, if the threatenings be considered doubtful as to their rigid execution, they will have no power to deter from transgression.

Imagine the first introduction of transgression against the Divine law. Imagine an angel having one black spot to account for, and all the surrounding hosts to see it. The threatenings of the perfect law, which made no allowance for even a single failure, are incurred; and all eyes are turned towards the SOVEREIGN. He is put upon His trial to be judged of by His own creatures, and the result is to determine whether He shall be "*clear when He is judged.*" Will He, or will He not, be as good as His word? Are the threatenings of the law real, or are they only alarming *words?* If they prove vain, if the transgressor remains unpunished, what must be the consequence? Will not all the intelligent subjects of the government learn to despise the law? Will not, must not the law lose all its moral power as an instrument of rule, and must not anarchy prevail throughout the entire Kingdom? Such must be the inevitable result, if the moral Governor allowed Himself to be actuated by compassion towards the transgressor; to the sacrifice of undeviating principle towards the great bulk of His subjects.

In the light of this law,—in the relationship which every man occupies towards this government, look back at

Franklin's fourteen spots in a week,—and not a whisper in any of his writings about a remedy! Not even a speculation as to how such faults can escape the threatened penalty, consistently with the unblemished veracity of the Lawgiver! or consistently with his REAL *benevolence* towards the countless millions of his intelligent subjects! For be it observed, that such compassion towards one moral creature who had transgressed, as would relax the efficacy of law as an instrument of government, would be a refinement of cruelty, most barbarous towards all the thousands and tens of thousands of moral creatures who had not transgressed.

If compassion cannot be shown without relaxing the law, it cannot be shown at all. Here is the *ne plus ultra* of deism,—the utter shipwreck of every human hope by the works of the law, unless such works be absolutely, universally, and permanently perfect.

A public character, sustaining an important office of government, (a judge for instance,) is not at liberty to act upon his feelings of compassion as a private individual. *As a man* he may have such feelings, and in his private capacity he may act upon them very amiably; but to do so in his public character, and in the execution of his public office, *as a judge,* would be criminal, not amiable,—destructive, not benevolent.

Even a Father of a numerous family is not at liberty to act upon his private personal feelings towards any one child, without reference to the effect to be produced by such conduct upon all the other children.

What then?—I say it not in harshness—I say it in the penetrated feeling of an affectionate heart towards every

man:—What can deism, in any of its modifications, say? I behold in Dr. Franklin, a splendid specimen of it in its best estate; and I see him, upon his own showing, spotted with guilt,—and dumb, absolutely dumb, as to the pardon of that guilt.

The resources of Almighty God are indeed infinite, and the revelation of those resources, even in part, even in that part required by man's necessities, places every created intellect in the position of a little child. "The angels desire to look into them. Without controversy great is the mystery of godliness. God was manifest in the flesh, seen of angels. In the beginning was the Word, and the Word was with God, and the Word was God. And in the fulness of the appointed time, the Word was made flesh." Thus was *a Days-man* constituted, to lay his hand upon both; his hand of eternal power and godhead upon the high consistency of heaven; his hand of spotless humanity upon the deep necessities of earth. He achieved the arduous project of undeviating moral perfection. Upon the book of the weeks of his life, examined with reference to both God and man, and examined from infancy till death, there appears no spot; no, not the minutest speck of failure. Yet He who so lived without transgression, suffered the whole penalty incurred by a transgressor. His body endured torture, under the hand of ruffian violence, unto a death of blood. His soul endured torture under the hand of the great Judge, carrying into execution the righteous sentence of the holy moral law. This was spiritual death, and all this *the wages of transgression, according to law.* He suffered; not for himself, he deserved it not. He obeyed; not for himself, he required it not; but he obeyed as man, supplying all the righteousness required of man as a subject under the divine law; and he suffered as man, enduring all the penalty incurred by man as a transgressor of the divine law.

The countless millions of the intelligent subjects of the Divine Government, beheld the mighty interference for us men, and for our salvation; and they discovered, with wonder, joy, and praise, fresh depths of the manifold wisdom of their God, exhibited in this stupendous work, by which he retains, over all, the inflexible integrity of the Legislator and the Judge, while he exercises towards man the unrestrained tenderness and pardoning love of a friend and a father.

Mercy and Truth,—truth in heaven, and mercy on earth, have met together: Righteousness and Peace,—righteousness in heaven, and peace in earth,—have kissed each other.

The atonement is *made,* that God may return to fallen man in mercy; and the atonement is *preached,* that man may return to a holy God in love. Fallen man is as an outcast planet, beyond the reach of the gravitation of its system, and wandering through space to the blackness of darkness for ever. The Incarnation, moral perfection, and vicarious sacrifice, of the Lord Jesus Christ, are a mighty interference from the great centre, on behalf of the outcast wanderer, going forth to seek and to save, exhibiting to the fallen one how evil and bitter a thing it is to be separated from the great Light, opening the way, and showing the way back, and then, having attracted and won the alienated heart by this condescension of love, rising and drawing up those loving hearts within the circling harmony of their original holy sphere. Thus is regained what the Apostles celebrate as *fellowship with God.*

This is our view of God's dealing with the black spot. If we sin; if we strive, as Franklin strove, for that high morality, —as strive we ought;—and if we find, as Franklin found,

that inclination is stronger than reason, and that temptation takes advantage of inattention in the mind—if any man finds himself obliged to have a black mark in the book—"if any man sin,"—(alas, we read nothing, in this man's writings, of an advocate with the Father,)—"we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins."

Franklin heard of this. Among others, George Whitfield proclaimed the pardoning love of God, in the ears of the Philosopher. They had personal intercourse also, and some correspondence: but, great and useful as Franklin was among men, we find no trace in his history (any more than in his creed) of that tender newness, that joyous thankfulness, that self-renouncing meekness of spirit, inseparable from communion with God.

The Editor of his Memoirs says of him, with unfeigned admiration, that "in every character, whether as a private individual, or a public diplomatist, as a philosophical inquirer, or the legislator of an enlightened nation, he constantly proved, throughout his long and eventful career, that he estimated his extraordinary talents of no other value, than as enabling him to promote, as far as in him lay, the happiness of all mankind."

This is true. He rose no higher; and in the estimation of those who think this high enough, who consider it perfection in a man, to aim, in disinterested benevolence, at the present improvement, and happiness in this world, of his fellow-men, without a thought, or wish, or aim concerning man's *eternal* happiness, or God's glory, Franklin must appear all but perfection. Gifted with great natural powers, improved, cultivated, drilled with almost superhuman industry and perseverance,—alas! that we must stop here!

Yet so it is. The Christian student, animated in his lower walks of moral duty and present usefulness by so strenuous an example, lays down the memoir, with a sigh—Oh! that we had another authentic chapter, wherein to walk with God, as friends!

Upon Franklin's political principles I will offer no comment. I do not agree in them, and I do not anticipate any benefit from a passing expression of disagreement. Concerning his political history, I will merely record the application of a passage of Scripture, which he says his father frequently applied, and which he has very feelingly applied to himself, when he found himself the Minister Plenipotentiary from the United States at the Court of France, and honoured with the domestic intercourse of the palace;—when he found himself also enrolled as a member of the various scientific societies in France, in Italy, and in Russia; he records, and I was struck with it, his father's saying, that saying of Solomon:—"*Seest thou a man diligent in his business? He shall stand before Kings, he shall not stand before mean men.*"

I might now briefly draw towards a close. I feel that a considerable portion of my labour is already done. The interests of the Printers' Pension Society have been secured beforehand, and a collection has been made, such as is not often made. I might therefore now advance to tell you of the death of Franklin—I might tell you of the epitaph he wrote on himself, in which he places a degree of dependence on revelation beyond what appears in his systematic creed. In his epitaph he anticipates the resurrection of the body—one of the truths brought to light only by the Gospel; for, however it may be darkly guessed at by the analogies of nature, it was brought to light by the Gospel. The immortality of the soul appears

to have been known by those who had no access to Revelation, but the Resurrection of the body is made known and sure, only by the word of God.

THE BODY
OF
BENJAMIN FRANKLIN,
Printer,
(LIKE THE COVER OF AN OLD BOOK,
ITS CONTENTS TORN OUT,
AND STRIPT OF ITS LETTERING AND GILDING,)
LIES HERE, FOOD FOR WORMS;
YET THE WORK ITSELF SHALL NOT BE LOST,
FOR IT WILL (AS HE BELIEVED) APPEAR ONCE MORE
IN A NEW
AND MORE BEAUTIFUL EDITION,
CORRECTED AND AMENDED
BY
THE AUTHOR.

He enjoyed wonderful health through a long life, which he naturally attributed to his exemplary habits of temperance: but in the beginning of April, 1790, he was attacked with a fever and a complaint of his chest, which terminated his existence. An interesting account is given of his death by his friend and physician, Dr. Jones. He died on the 17th of April, 1790, aged eighty-four years and three months.

I said I might with this conclude, but I cannot do so without adverting to one topic more.

Franklin's last public act (according to Dr. Stuber's account) was the presentation of a Memorial to the House of Representatives of the United States, praying them to exert the full extent of the powers vested in them by the Constitution, to put an end to slavery.

In this I would join, heart and hand. In this, I would earnestly invite all who hear me to join. Especially, I would say, on this point, to the American gentlemen by whom I have the honour to be surrounded: Where, gentlemen, where, amongst the numerous admirers of Franklin, are his bold and faithful *imitators?* I do not say, of his genius, the lack of which, unless from wilful negligence, is no moral fault in man; but of his benevolence, his humanity; his willingness to sacrifice his own ease, his own interest, and even the cheering countenance of some of his own friends, if by so doing he might benefit the oppressed and degraded tribes of our common species? Where are the members of Congress who will nobly shock the best feelings of the House of Representatives, and of the country and of the world, by exhibiting, in their places, the frightful scroll of slave breeding in Virginia, and demanding the abolition of the revolting atrocities? How long shall the boast of liberty in the West, be rebuked and silenced by pointing to the blood-stained whip and iron fetter?

We ask this more in sorrow than in anger. We recollect, with shame, how long the Mother country persevered in this detestable system; how long the vested rights of some, were pleaded against the natural rights of others: and we cannot wonder that this example should be imitated.

But let it be the bright and blessed privilege of America, speedily to imitate the noble example of England's practical repentance of her long-cherished guilt.

She respected vested rights in her West Indian Colonies. Having given them her sanction, she would not deprive them of her support. She would not tarnish her justice towards

one class, by any admixture of injustice towards another. But she decreed that those vested rights should no longer be maintained at the expense of human liberty and human blood. By accumulated millions of her own treasury, she purchased the glorious privilege of righteously tearing up the charter of the slave-holder, of righteously snatching the whip from the hand of the driver, and casting it into the fire.

During her earlier struggles concerning the trade in man, I remember Mr. Wilberforce one evening in the House of Commons. The morning papers, of the day, contained an account of a French vessel, overhauled, and found to contain negroes, inhumanly packed between the decks. There was no motion before the House; but the Members present, and the Speaker himself, were so entranced by the Negro's Friend, that although out of order, he met with no interruption. The touching tenderness of his voice and manner; the high chivalry of his sentiments; the ennobling refinement of his Christian principles; the generous devotedness of his life, all conspired to give effect to his appalling description of the horrors of the middle passage, and his thrilling appeals to our common feelings of humanity. Suddenly he stopped:—and after a pause, as breathless to his auditory as to himself, he exclaimed, "I do not speak to you, Sir; I do not speak to this House; I do not speak to this country; I speak, if I may raise a blush upon the brow of France."

And here I ask, can Carolina blush? Is not Virginia's face suffused with shame?

Oh! America, our daughter, sister, friend, in commerce, agriculture, arts, and science, united to us by a thousand ties of interest, of affection, of duty; ties which

no time can relax, and which we trust no faction or treason, no hasty pride or unhappy misunderstanding, will ever succeed to tear asunder !—speed, speed, we implore Thee, the glorious consummation,—listen at last to the voice of your immortal Franklin, and become our daughter, sister, friend, indeed,—in the true, substantial, practical, universal freedom of all thy citizens, of every name, of every race, of every colour, and of every clime! Never cease, till you can say, with truth and rapture,—Slavery is no more!

> " Oh, most degrading of all ills that wait
> On man, a mourner in his best estate !
> All other sorrows virtue may endure,
> And find submission more than half a cure.
> But slavery! virtue dreads it as her grave;
> Patience itself, is meanness in a slave.
> Or, if the will and sovereignty of God
> Bid suffer for a while, and kiss the rod:
> Wait for the dawning of a brighter day,
> And snap the chain, the moment that you may.
>
> Nature imprints upon whate'er we see,
> That has a heart, and life in it,—be FREE."

THE Reverend Gentleman concluded the lecture at twenty minutes to ten o'clock, its delivery having occupied two hours. The audience immediately and unanimously made the most enthusiastic demonstrations of their delight and applause. Indeed, during the delivery of this deeply-interesting address, the approbation of the immense auditory had frequently given rise to similar manifestations; although, of course, checked by the dignity of the occasion, and necessarily subdued, or wholly suppressed, by the emphatic solemnity of some portions of the Lecture.

Mr. M'NEILE immediately after stepped to the front of the stage, and drew their attention to the progress of the art of printing in Boston.

He exhibited a specimen of what the newspapers of that city were, in Franklin's own time; and also an impression of the *Boston Quadruple Yankee Nation*, of 15th July, 1841. The immense size of the latter, when contrasted with the former, created considerable amusement, as the truly "broad" sheet was opened out, fold after fold, by several gentlemen.

PHILIP SCHUYLER, Esq., the American consul, arose and said that the pleasing duty devolved upon him to propose a vote of thanks to the Rev. Mr. M'Neile, for the interesting, instructive, and eloquent address which had just been delivered.—Mr. MURRAY seconded the motion, which was carried by acclamation.

Mr. MURRAY then moved that Mr. M'Neile be requested to furnish the Committee with the MS. of the Lecture, for publication in the form of a pamphlet; the profits of which, both in this country and in the United States, should be applied to the benefit of the Printers' Pension Society of London.

Mr. SCHUYLER seconded the motion, and it was carried unanimously.

The Rev. FIELDING OULD said he rose to propose a vote of thanks to Mr. Murray, for the activity and zeal which he had manifested, in making the necessary arrangements for the lecture. He ventured to hope that there would not be a second opinion in that great assembly, of the justice of that tribute to him, when it was recollected that to him they were mainly indebted for the transcendent treat they had enjoyed, in listening to the lecture which had been just delivered.

Mr. CHRISTOPHER BUSHELL arose, and said he had been requested to second the resolution, and he did so with high gratification, because the gentleman they were called upon to thank had been the means of giving to them the brilliant production which they had just heard from Mr. M'Neile. He felt perfectly persuaded, when he heard that the reverend gentleman was about to lecture upon this subject, that he would not only make it beneficial to Christian charity, but also to Christian truth. —The motion was carried by acclamation.

Mr. MURRAY, being called upon, rose, and said that it was his desire, and had been his intention, to have kept himself entirely from public notice, with reference to this meeting; and it was only at the request of the reverend gentleman whom they had heard, that he consented even to his name being mentioned. But he wished to prove to the English public, that an *American* could feel for the poor and the

wretched, who endured sorrow and privation, in *England.* He could assure his auditory, that his countrymen regarded England with no feelings of jealousy or unkindness. He then alluded to the friendly relations which ever should subsist between the daughter and the mother country; and hoped that the same feeling which had actuated him, in his exertions for the poor printers in England, would actuate others, similarly placed. It was his duty to add, that on his preliminary interview with the Rev. Mr. M'Neile, that gentleman had stated the existence of serious obstacles to his compliance with the request. However, (evincing his desire to do so, if practicable,) he inquired what would be the *worst consequences*, should he decline; and, on hearing that he would thereby probably deprive some poor aged printer, of the comforts which the funds arising from the Lecture might provide, he at once, without the least further hesitation, determined to undertake a task, which promised such a result for his "labour of love." Mr. Murray then mentioned the mode in which the Franklin Press had come into his possession, and stated that it would, shortly, be sent to the Philosophical Society of Philadelphia. Having expressed his obligation to Mr. Crisp, Mr. Mitchell, and the other gentlemen, for their assistance upon this occasion, he said, if all those who were entitled to it, received their share of the approbation which he had received, but little would remain for him; what did remain, however little, he should value highly.

Before concluding, Mr. Murray mentioned that, as it might gratify the audience to learn the probable amount of the receipts, he would state that so crowded a house as he saw before him, would result in a gross sum of about £250.* This statement, as well as other portions of Mr. Murray's address, was received by the audience with the warmest and most encouraging marks of their approbation.

Cheers were then given for the Mayor and Mr. M'Neile, and the meeting separated.

* The probability of the receipts amounting to £250, was announced in consequence of information that the theatre, when full, produced that sum. The rate of admission being lower than the usual theatre prices, occasioned a discrepancy, not discovered until afterwards.

FORM OF THE PAGES.

TEMPERANCE.

Eat not to dullness: drink not to elevation.

	Sun.	M.	T.	W.	Th.	F.	S.
Tem.							
Sil.	•	•		•		•	
Ord.	•	•			•	•	•
Res.		•				•	
Fru.		•				•	
Ind.			•				
Sinc.							
Jus.							
Mod.							
Clea.							
Tran.							
Chas.							
Hum.							

[CORRESPONDENCE.]

I.

Mr. J. L. Cox to Mr. J. B. Murray.

"Winchmore Hill, 10th Sept., 1841.

"DEAR SIR,

"In reply to your letter of the 9th instant, I beg to say that the Printing Press to which you refer, was purchased by my father (Mr. Edward Cox) with other materials, about seventy years ago, from the Printing Office in which Dr. Franklin once worked as a compositor, and, as usual at that period, also occasionally at press. I remember an old press-man in my father's employ, named Norgrove, who informed me that when Dr. Franklin was in this country, arranging the Treaty of Peace between England and the United States, he one day came to the office, and that he (Norgrove) was then working at the Press. The Dr. observed that it was the same Press he had himself once worked at when a journeyman; and having ordered some porter to be sent for, he drank some with him, and the other men in the room; recommending them all to be industrious and attentive to business, as he had been, and that, like himself, they would benefit by it.

"I am, dear Sir,

"Your humble Servant,

"J. L. COX."

"TO JOHN B. MURRAY, ESQ.,
"*(of New York,)*
"LIVERPOOL."

II.

Messrs. Harrild and Son, to Mr. J. B. Murray.

" London, Nov. 16th, 1841.

" DEAR SIR,

" We should have replied to your favour of 13th instant, yesterday; but were prevented by the absence of our R. H., jun.

" You have our unreserved consent to do as you please with the Franklin Press; and so satisfied are we of your desire to promote the object for which it was intended to be presented, that we beg you, from this time, to *consider it as your own.*

* * * * * *

" Yours, most truly,

" HARRILD & SONS."

" To JOHN B. MURRAY, ESQ."
&c. &c.

In a communication, subsequently received from these gentlemen, dated 24th November, 1841, they write as follows:—

" We need scarcely allude to our first object in presenting the Press, through you, to the Americans, with this stipulation, that a donation should be given in return, to the Printers' Pension Society of London, *for the purpose of supporting a Pensioner, to be called the 'Franklin Pensioner.'* That object you have zealously endeavoured to carry out, and although having failed for the present in prevailing on the Philosophical Society to accept the Press on the terms named, we presume it is still your intention that they should possess it without any restriction. But supposing they may not be disposed to accept it at all, we are so satisfied with your exertions in aid of the Franklin project, and of that which is likely to result from them, that we repeat our former words:—consider the Press your own, with, of course, the liberty of doing with it as you think proper.

* * * * * *

" It is our intention at once to fund your remittance, so as to get the next dividend; and to set about exerting ourselves to add to it, so as to realize a sufficient sum for the endowment projected."

Dr. *The* **Printers' Pension Society** *of* **London,** *(per Messrs.* **Harrild** *and* **Sons,)** *in Account with* **John B. Murray.** **Cr.**

1841.		£	s.	d.
Nov. 15.	To T. Kaye, for Printing Tickets of Admission, &c.	0	10	0
	Labour and sundry expenses of attendance, and removing the Press	4	15	0
	Balance carried forward	15	18	4
		£21	3	4

Nov. 20.	To Rent of Amphitheatre and Gas Lights	£20	0	0			
	Advertising in Newspapers	5	1	8			
	Carriage of Portrait, kindly lent for the occasion by Mr. Vaughan, of London	0	14	4			
	Printing Tickets, Handbills, Posters, Posting and Distributing Bills, &c.	15	16	0			
	Three Money-takers at Lecture	0	6	6			
	[The Checkers were Mr. Robert Davies, Mr. Edward Woodward, and Mr. Richard Argent, journeymen printers of Liverpool, who gave their services gratuitously.]						
	Hire of 4 dozen Chairs, @ 3s.	0	12	0			
	Cartage of Chairs and Forms, and Labour	2	15	0			
	Mr. Crisp's account, hire of Chairs, &c.	1	6	0			
	Sundry petty expenses, per Account	2	11	6			
					49	3	0
	Balance carried forward				150	9	4
					£199	12	4
Nov. 20.	To Draft, at Sight, on Messrs. Frederick Huth and Co., London, in favour of Messrs. Harrild and Sons				£150	9	4

1841.		£	s.	d.
Nov. 15.	By Donations from Visitors to the Franklin Press, during the period of its Exhibition at the Medical Institution	21	3	4
		£21	3	4

Nov. 15.	By Balance brought forward				15	18	4
„ 20.	By gross proceeds of Rev. Hugh M'Neile's Lecture, at the Royal Amphitheatre, on the 17th instant	£177	14	0			
	By Donation from John Shaw Leigh, Esq., Mayor	5	0	0			
	By Donation from James Aspinall, Esq.	1	0	0			
					183	14	0
					£199	12	4
Nov. 20.	To Balance brought forward, and to be invested by Messrs. Harrild and Sons, towards the support of the "Franklin Pensioner."				£150	9	4

Liverpool, 20th Nov., 1841.

Errors Excepted,

JOHN B. MURRAY.

LIVERPOOL:
PRINTED BY MITCHELL, HEATON, AND MITCHELL, DUKE STREET.

This book should be return
the Library on or before the last
stamped below.
A fine of five cents a day is incur
by retaining it beyond the specifi
time.
Please return promptly.

CANCELLED
JUN 1 - 1987